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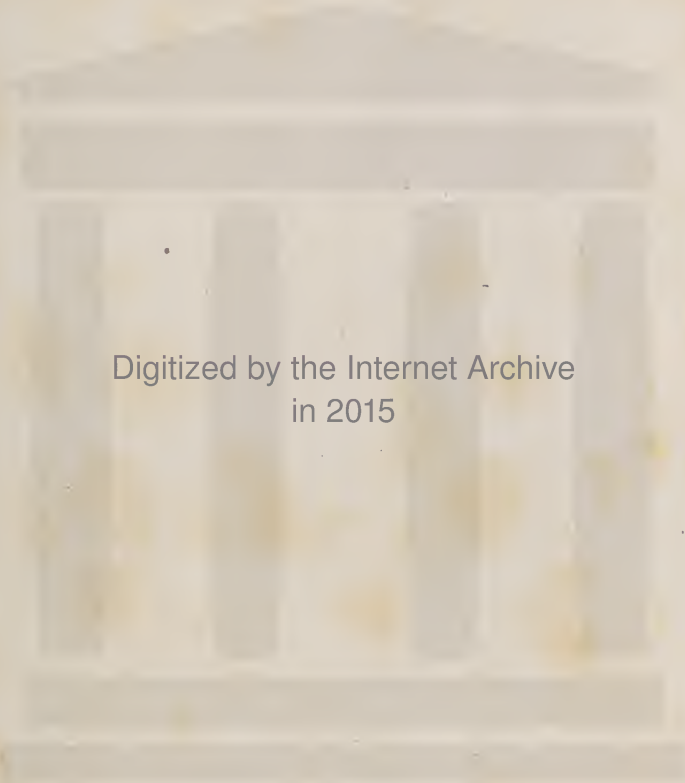
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THE

Banner of the Covenant.

AUGUST AND SEPTEMBER, 1853.

Historical Sketches.

[For the Banner of the Covenant.]

THE CHURCH OF OUR FATHERS.

The invasion of Britain by Julius Cæsar took place fifty-five years before the Christian era; but the Roman power cannot be considered as firmly established until A. D. 80. The arms of Rome made way here; as elsewhere, for the peaceful triumphs of the gospel. "The Julian spear," says a late distinguished poet—

"A way first opened, and with Roman chains
The tidings come of Jesus crucified:
They come—they spread: the weak, the suffering hear,
Receive the faith, and in the hope abide."

Druidism maintained a long and desperate struggle; but at last it yielded; and now only some tottering stones and superstitious rites remain as memorials of this once powerful and widely spread system of delusion and destruction.

There has been much controversy in regard to the early introduction of Christianity into Britain. Some have maintained that the apostle Paul first announced there the message of salvation. It is probable that it may have been planted in various parts about the same time, and there may have been some Christians there before the time of Paul's supposed visit. There was much commercial intercourse maintained with Britain by merchants of the Levant and Phœnicia, and also of Gaul and Spain. Some Christian navigators may have been the first to make known there the salvation of God. Baronius, on the authority of some MSS. in the Vatican, asserts that Britain first received the gospel A. D. 53, which was at least nine years before Paul visited Rome. (Smyth, p. 450; Still., p. 3.) It is at all events certain that the institutions of the early British church corresponded with the Oriental churches where these differed from Rome, showing that it was not from Rome, when these prevailed, that Britain derived the gospel.

There is reason to believe that Christianity made rapid progress in Britain, and it is probable that its professors there did not suffer so much as their brethren in other places during the persecutions of the heathen emperors. It has not been ascertained at what time the appellation of Culdee became applied to those who embraced Christianity, but there is reason to believe it was at an early date. The origin of the term has been a subject of much controversy; but it seems the general opinion that it is applicable to those who followed a particular institute, of which Columba was the founder: If it signifies simply the servants of GOD, or worshippers of GOD, it might be appropriate to all who professed Christianity; but if it refers to the persons who lived in *cells*, then it is peculiar to a certain class. Origen speaks of the inhabitants of Britain as consenting to the worship

of one God, (Still., p. 57,) and says that the power of JESUS was seen in Britain as well as Mauritania. (Ibid.) Some martyrs suffered in the time of Dioclesian, (p. 70;) but Constantius and his son Constantine seem to have sheltered the Christians from the severity of the storm by which the church was then assailed; and when the latter assumed the purple, we are told that they rebuilt their churches and celebrated their sacraments, keeping festivals in honour of their great deliverance. (Still., ib., p. 74.) When the Council of Arles was held, we find that three bishops from Britain were present, whose names are attached to its canons; supposed by their titles to have come from London, York, and Colchester, and to be the representatives of the British clergy in general. (Still., p. 76.) It is highly probable, also, that some from Britain were present in the 1st Œcumenical Council at Nice. Indeed, Christianity at an early date became the predominant system of religion.

There is much uncertainty when or how Christianity was first introduced into Scotland. Tertullian speaks of parts of Britain, (Still., 51, &c.,) which the Romans were unable to conquer, having been subjected to Christ, which no doubt refers to the inhabitants of the northern part of the island. Donald, king of Scotland, about the year 203, is said to have embraced the true religion; but in regard to this there is some uncertainty. It is probable that it was first made known by persons from the southern part of the island, and while it did not extend so rapidly or so widely as in that more settled and civilized region, yet it retained a sure foothold, and was embraced by numbers. The hostility of the Druids for a time checked it, but in 277, king Cratilinth suppressed heathenism, and from this time Christianity prevailed extensively. During the Dioclesian persecution multitudes found a refuge there from the storm, and it is said that the first Christian settlements in Iona were made by them. *Ireland*, no doubt, received the gospel from Britain; and the discipline and worship of its early church were of the Oriental, and not the Roman character. Early ecclesiastical writers refer to Christianity as existing in the British isles, (in which Ireland is included,) in the second century. Usher mentions a person named Mansuetus, a native of Ireland, who was converted A. D. 66, and became bishop of Tours, in France. In the year 350 the son of an Irish prince was beheaded by Julian, in consequence of his zeal in propagating Christianity in that country. In the fourth century Christianity was, probably, the predominant religion.

While the British isles thus early and extensively enjoyed the light of the glorious gospel, there was evidence afforded there, as elsewhere, how prone the human heart is to corrupt the doctrines of the true faith. Pelagius, a native of South Britain, and Celestius, a native of Ireland, introduced the heresy which retains the name of the former, and which continues, even at the present day, to pervert many from the truth. These men were distinguished for their personal excellence, and obtained great influence; but their very noxious opinions were strenuously and ably opposed by Augustine, Jerome, and others, and were condemned in several Councils,—yet corresponding as they do so much with the natural inclinations of the depraved heart, they have in all subsequent times found numerous and ardent advocates.

In the fifth century Palladius was sent by Pope Celestin, to "the Scots believing in CHRIST;" and some have most absurdly maintained this was the first introduction of Christianity among that people. The term *Scots* here, in all probability, means the people of Ireland, who were formerly thus denominated; and the epithet believing in CHRIST, itself, shows that there were many professors of Christianity at the time in that region. It may have been that Palladius was sent to bring the churches of Ireland, yet unfettered, under the bondage of Rome. His mission, however, was almost wholly unsuccessful.

The invasions of the barbarians having compelled the Romans, in the decline of the empire, to withdraw their armies from Britain, the unprotected colonists were left exposed to the attacks of the barbarians who remained in the northern part of the island. In order to defend themselves against these enemies, the aid of the Saxons was obtained. These allies, however, tempted by the superiority of the country of the Britons to their own, and emboldened by the unwarlike character of its inhabitants, subjugated those whom they had come to succour, and reduced them to a most miserable and degrading bondage. Some who retreated to the mountainous parts of Wales and Cornwall, still maintained their liberties, but in the course of a short time all the rest of South Britain was subdued. The invaders were heathen, and Christianity was thus for a time almost extirpated in those parts of Britain where they had power.

It has been already mentioned that there was much intercourse between Scotland, now so called, and the adjacent parts of Ireland. A common origin and a common religion formed ties of friendship. It was in these circumstances that we find *Patricius*, or *Patrick*, as he is commonly termed, making his appearance. This eminent man was born near *Glasgow*, in Scotland, and perhaps at the small town named, it is supposed from him, *Kilpatrick*, or *Patrick's cell*. His original name was *Succathus*; and it is supposed he was of noble birth, and hence was called *Patricius*, or a *patrician*, the title given to Roman senators. He is said to have visited Ireland in the year 432, and to have been very successful in his missionary labours. He is said to have founded 365 churches, and ordained that many bishops, and 3,000 presbyters. (Usher, p. 79.) At that time, however, Christianity had already been extensively propagated in Ireland; and we find that when it was supposed that Patrick was aiming at some superiority over the native clergy, he was told that they never acknowledged the authority of any foreigners. (Brownlee, p. 21.)

Many of the remnants of the Druidical religion no doubt still remained, and these he probably did much to eradicate. The legend that St. Patrick banished all snakes and venomous reptiles from Ireland probably originated in the fact that he suppressed the *serpent* worship, which was a part of Druidical idolatry. By the influence of St. Patrick institutions of learning were established in various parts of Ireland, among which one of the most celebrated was at the city of *Armagh*. Libraries were connected with these seminaries, and education and support were given without cost to any proper person who applied, the only return required being, that as they had freely received they should freely give. Multitudes of youth were thus led to resort to Ireland from various parts of Europe, and as many as

7,000 are said to have been connected with the college at Armagh. Missionaries, too, were sent out from Ireland to those regions where heathenism yet prevailed; and the Picts, the Burgundians, the Germans, the Icelanders, and others were converted by their instrumentality; while France, at that time conquered by the Franks, and several other parts of Europe, derived instructors from Ireland. John Scotus, or Erginæ, a native of Ireland, was one of the most distinguished scholars of his age. It was the lustre which these institutions shed upon Ireland, which gained for her the name of "the island of the holy and the learned."

The religion which St. Patrick professed and propagated was not Romanism. We might show this by numerous arguments. We will merely quote some passages from his writings, as we find them cited in Archbishop Usher's work on the religion of the ancient Irish:—"There be three habitations," he says, "under the care of Almighty GOD—the first, the lowermost, and the middle. The highest of these is called the kingdom of God, or the kingdom of heaven, the lowermost hell, and the middle is the present world. In this world there is a mixture of good and bad; but in the kingdom of heaven there are none bad, but all good; and in hell there are none good, but all bad. And both these places are supplied out of the middle; for of the men of this world some are lifted up to heaven, and others are drawn down to hell, viz., like are joined to like, just men to just angels, wicked men to wicked angels; the servants of GOD to GOD; and the servants of the Devil to the Devil. The blessed are called to the kingdom prepared for them from the foundation of the world, while the cursed are driven into everlasting fire prepared for the devil and his angels." Here we find no mention of Purgatory, nor of any of the other cognate heresies of Rome. It was also St. Patrick's custom to appeal to the Scriptures in proof of his declarations, taking the Bible as the standard of his faith. In regard to free grace, he says in reference to himself:—"I was as a stone which lies deep in the mire, but he who is mighty came and took me out of it in his mercy, and raised me up and put me on the top of the wall." The mode of administering baptism was free from popish corruption, the cup in the eucharist was given to the laity, and transubstantiation was a thing unknown and unthought of.

We have no particular information about the death of St. Patrick, but what we have recorded respecting him shows that he is worthy of being held in everlasting remembrance. The fabulous and silly legends which are told respecting the canonized saint of Rome who bears this name are so absurd, that some have even doubted whether there ever was such a person. It is said that he sailed from Scotland to Ireland, and then to England on a mill-stone—that he entertained his guests with his only cow, and next day she was found grazing as usual in his pasture. A child half-devoured by hogs he restored entire. He gives sight to the blind, heals the sick, raises nine persons from the dead, banishes all reptiles from Ireland, and converts the whole island to the Christian faith. It seems as if, when the attempt was made to introduce popery and saint worship, the character of this eminent man was selected by the monks as the stalking horse on which they might place their superstitions, in order to gain them credit and acceptance.

Theological Discussions.

AFFINITY AND CONSANGUINITY.

The following valuable document was presented to the Pittsburgh Reformed Presbytery at a recent meeting, and ordered to be published. It presents an able discussion of an intricate subject. The writer (Rev. George Scott, of Darlington, Pa.) seems to have discovered the true principle on which such a subject should be decided, and has presented it with great ability:

The Committee raised at the last meeting of Presbytery, on the paper from the Session of the Ebenezer Church, Wolf-creek township, Beaver county, Pa., respectfully report—

That the paper is a respectful reference to presbytery for counsel and advice in the case of an application for admission to communion in the Reformed Presbyterian Church, on the part of a husband and wife, who, it is alleged, in opposition to their application, have contracted a matrimonial alliance within the degrees of affinity forbidden in the word of God, and by the subordinate standards of the church. The relation subsisting between the parties antecedent to that in which they now stand, was, the man was the husband of his present wife's sister-in-law—that is, as your committee understand it, the man has married his deceased wife's deceased brother's wife. The session, viewing the relation as substantially the same as that involved in marrying a deceased wife's sister, took on it the following provisional action, viz.,

“Whereas, certain parties have appeared before us, requesting to be admitted to the membership and communion of the church; and, whereas, the said parties, having contracted an unlawful marriage, are living together as husband and wife, contrary to the Divine code regulating marriages, as laid down in the Book of Lev. xviii. 16, also xx. 21, contrary to the 4th section of the twenty-fourth chapter of the Confession of Faith, and also contrary to the fourth article of the twenty-eighth chapter of the Act, Declaration, and Testimony of the church:

“Resolved, 1. That the said parties can only be received by this court as members in a state of suspension from sealing ordinances.

“Resolved, 2. That this case be and is hereby referred to presbytery, as to what further action it would recommend this court to take, in order to maintain inviolate the Divine law regulating marriages, to promote the best interests of religion and morality in the neighbourhood where this scandal has been given, and, if possible, eventually restore those ill-advised parties to the communion of the church.”

On all this, it may be assumed that marriage is an ordinance of God, given to man before the fall, concordant with the nature of, and common to, all sorts of people. That it is recognised in Divine revelation, and that laws are there given by which it is to be regulated—that in these laws, which are to be found in both the Old and New Testaments, as, Lev. xviii., Deut. xxii. 30 and xxvii. 20–23, 1 Cor. v., Amos ii. 7, and Mark vi. 18—marriage cannot be within the degrees of consanguinity or affinity there forbidden; nor can any ceremony by man, or consent by the parties, make sexual intercourse, within

the degrees forbidden, lawful in the sight of God. The intercourse cannot be otherwise than incestuous.

The difficulty with the session flows from a superficial acquaintance with those laws, vague and ill-defined views of their application, and from a confounding of things which are essentially distinct. By an accurate examination, it will be seen that the Divine laws forbid marriage between *all lineals* and all collaterals of the first and second degrees of both consanguinity and affinity—that the lineals include all, both of the ascending and descending series, with whom marriage, according to the present length of human life, is physically possible—that the collaterals include all with whom our associates are on the footing of *brothers* or *sisters*, of children of brothers and sisters, of *brothers* or *sisters of parents*. Between an individual and these relations there may, and ought to be all the intimacy of the most pure, confidential, fraternal, and filial love; and the mind in which it dwells ought to prove to it a sanctuary so secure and so holy, that no sensual desire should ever intrude to soil its purity or jeopard its repose. In the sanctions of the law of incest, this safeguard is furnished to it by God, who has prohibited marriage between such relatives. By these Divine laws, it will be seen that, wherever a man is forbidden to marry *a given relation of his own by consanguinity*, he is also forbidden the same relation of his wife *by consanguinity*—that is, his own relation *by affinity*, or, as it is beautifully and correctly expressed in the Confession of Faith, chap. 24, section iv., “The man may not marry any of his wife’s kindred *nearer in blood* than he may of his own, nor the woman of her husband’s kindred *nearer in blood* than of her own;” or, in the language of the “Testimony of the Church,” chap. 28, in the errors 4th and 5th condemned and testified against: “4th. That a man may marry any of his wife’s kindred *nearer in blood* than he may of his own. 5th. That a woman may marry any of her husband’s kindred *nearer in blood* than she may of her own.” But by the Divine laws, a man is not forbidden to marry a *relation of his wife by affinity*, or, in other words, *double affinity*, is not regarded by the Divine law as amounting to a debarring propinquity; consequently, a man has a right to marry the widow of his wife’s brother, or, as in the case before us, the man had a right to marry his deceased wife’s deceased brother’s wife, and the same is true, *mutatis mutandis*, of the woman. *Their marriage is lawful*. The session confounded the case before them, which we have just shown is lawful, with another one, which is indeed unlawful, viz., a deceased wife’s sister. In this, the relation to the deceased wife *is by blood*, and to the man by *affinity* of the first degree of collaterals; whereas, in the case before session, there was no *kindred by blood* to the wife—no relationship, but by double affinity, which is not forbidden. (Lev. xviii. 16, and xx. 21, do not touch the case.) This mistake on the part of the session led to the incorrect reasoning, and consequent incorrect action, founded on the incorrect reasoning which is found in the reference. Your committee would therefore respectfully submit the following resolutions for adoption by presbytery:

1. Resolved, That the session of the Ebenezer church, Wolf-creek township, Mercer county, Pa., be directed to reconsider their action in the case, and if the parties be found otherwise qualified, receive

them to communion in the church, inasmuch as their marriage is not forbidden in the laws of God, nor in the subordinate standards of the church.

2. Resolved, That in order to promote the best interests of religion and morality in the neighbourhood where the supposed scandal is alleged to have been given, that a copy of this report be sent down to that session, that it may be read in the congregation for the instruction of all interested and concerned.

All of which is respectfully submitted.

April 6, 1853.

Practical Essays.

(For the Banner of the Covenant)

A SOLEMN QUESTION.

The following excellent communication was received some time ago, but we were unable to find room for it until now. We will be happy to receive other articles from the same source.—ED.

A few practical thoughts upon that query of our Lord's, "Why call ye me Lord, Lord, and do not the things which I say?" This question comes home, with more or less power, to all Christ's professed followers; for who among us is without sin in this respect? It seems to me Christ evidently questions the propriety of a mere *theoretical* recognition of his authority, as when he says, "Why call ye me Lord?" What absurdity! What tacit insult is the recognition unaccompanied by obedience!

"A son honoureth his father, and a servant his master: if, then, I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O, priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon my altar, and ye say, Wherein have we polluted thee?" God answers, "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person?" Surely we are guilty in this respect. Are we not offering "the lame and the sick, and the blind," for sacrifice, when we bring the refuse of our time to the Lord, rarely turning fully unto him until bowed by affliction, or weakened by disease? Let us take the experience of a day—yesterday's, for instance. When first roused by the glorious light of day to another period of active existence, we gave a hurried pulsation of the heart to God at private prayer, with perhaps a more lengthened one at the family altar, and then, ah! then, *with eager, continuous* earnestness, we plunged into the magic circle of business or pleasure, holding our allegiance to God—certainly our thoughts of him—in abeyance, until again, at vesper's hour, a portion of the Holy Word being read, a hurried prayer follows, that we may be in time for the concert, lecture, panorama, or, even though it may be, for some church meeting. This gives *no excuse* for the "blind sacrifice."

Oh, hear the truth relative to such offerings: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hands. Cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." This is

God's message by the prophet Malachi; and though originally delivered to the Jews 2,250 years ago, 'tis just as truly his message to us this day; and, alas! just as applicable.

If the one day's experience, which has been sketched, were an isolated day, it would not be so sad, but, unfortunately with many of us, that one day is the type—the representative of our week, our years, which are gliding away unmarked by us, but every moment marked—recorded by God. We must remember 'tis *written*, that those who "forget God shall be turned into hell," as well as those who are more openly wicked. There is no memory of God in "blind sacrifices," this iteration of "Lord, Lord," while we so arrange our time as to give one-twelfth to God, the remainder being absorbed in "things that perish in the using." "'Tis the *frequent* and *intimate* converse of the heart with things heavenly, that must impart to the soul higher tastes." Have we this "*frequent* and *intimate* converse," through prayerful meditation upon God's word, and a due consideration of his providential dispensations?

Let us ponder for awhile upon the fact, that we, the professing disciples of Christ, *are under a curse*, so long as we continue to offer these "blind sacrifices." This cloud of condemnation lowers largely in the horizon of many of us, and it is a true, as well as a fearful thought, that our sky will soon be covered by the spirit-clouds of God's wrath, unless we speedily free ourselves from this condemnation.

Scripture teaches that works of active beneficence, even to "giving all one's goods to feed the poor," highly as they are to be estimated, and though faith, such as may remove mountains, govern us, still without the essential requisite of *love to God*, these graces will not avail us. With that precious *something* glowing in our hearts, there will be no painful necessity for our Lord's query: there will be a springing forth of the will to meet our Saviour's requisitions. Ay, 'tis the spontaneous, *affectionate* working with Christ that he desires, that he knows is essential to the due performance of any duty, that he knows is necessary to man's happiness, which is the great result to which God ever looks, the promotion of individual happiness. To have this love "richly dwelling" in our hearts, it must be inquired after, diligently sought for; for this we *must* take time, though business returns should show a defect at the year's end, or the "honour which cometh from man" be withheld.

There is perfect harmony between honest thrift and spiritual-mindedness, but there is the warning voice against those who "*make haste* to be rich." Such Christians will necessarily offer the "blind sacrifice," and fall under the Malachi curse. This *thirst* for money seems increasing among professing Christians, threatening to bear them away from the true fountain which can alone assuage an immortal's thirst; on the increase also is the desire for human applause, equally fatal to vital piety: "How can ye believe who receive honour one of another, and seek not that which cometh from God?"

Can we duly appreciate and love an "unknown God?" Have not many of us erected in our hearts an altar, upon which might be written the inscription, "to the unknown God," and to whom we offer "an ignorant worship." God does give a direct revelation of himself to man's own consciousness; yet that is but the germ which

is to be developed by human effort. We must in proportion to our ability, *study* God, as shadowed forth in works material, as well as in the surer study of his blessed volume, with devout meditation thereon.

While we as Protestants eschew the extreme to which the Church of Rome tends, relative to *solitary*, spiritual meditations, may it not be that we sometimes err on the other extreme? Let us, leaving in the distance the remote region of the metaphysician, and the subtle disquisitions of theologians, come with child-like faith and simplicity, in the quietness of our spirit, to our Heavenly Father, saying, "Lord, what wilt thou have me to *do*?" Then shall strength be given us to offer the *true* sacrifice, obedience, and we shall obtain the priceless pearl, *Love*.

LOVE TO GOD—HOW QUICKENED.

The kind and degree of love which you want to feel, you never can feel until you believe that God and the Lamb have loved and do love *you*. It is your doubt of their love to you that keeps down your love to them. This is the real *secret* of all the coldness and weakness you complain of—unless, indeed, some *sin* has still the throne of your heart. Then, indeed, the Holy Ghost will not shed abroad the love of God in your heart. But if this be not the case, what you want, in order to love God more, is to be enabled to believe that God has loved you. Now why not believe this? You are warranted and welcome to believe this for yourself, if all your faith is in Christ for a holy salvation. And whatever you may think, you never can *know* that God has loved you, or that Christ "gave himself" for you, but by *believing* it. You may have imagined hitherto that the sense or assurance of this must be borne in upon the mind in some mysterious or supernatural manner; but if by that you mean in some way *apart* from believing what God has said, you mistake greatly. You must just take God's word for it, if ever you would be sure that he has loved you. Well, you have his word for it: "*The Father himself loveth you,*" saith Christ, "*because ye have loved me;*" and you *have* loved him if you have committed your souls to him for salvation, and are willing to obey him. Now, do you not see at a glance that the moment the soul admits the sweet persuasion of God's love to itself, it is impossible not to love him? Try it in your own case, if it be merely as an experiment. Suppose that a voice direct from heaven assured you that God had "loved you with an everlasting love," and that, therefore, "with loving-kindness he had drawn you" to the cross and the mercy-seat, could you hear this assurance without a glowing heart? Would not all your affections warm, and melt, and flow out to God? You feel at once that such knowledge of *his* love to you would secure and inflame your love to him for ever. Well, if you are sure that you are a believer, you have this assurance in your Bible; and therefore it is just as *true* as if a voice direct from the heaven of heavens were to inform you. Why not believe it, then? This was the apostolic way of growing in love. "We love him because he first loved us." How did they *know* that God had loved them? They knew that they had "believed through grace," and that God loved all such; and therefore they said, "We have known and believed the love wherewith God hath loved us."—*Philip's Devotional Guides*.

INCREASE OF PUFFING, CHEWING, AND SNUFFING.—The increase of the consumption of tobacco in Great Britain is very surprising. Taking periods of ten years, it appears that four millions of pounds more were used in 1831 than in 1821—three millions more in 1841 than in 1831—and six millions of pounds more in 1851 than in 1841! Twenty-seven millions of people used twenty-two millions of pounds of tobacco in 1841, and the same number used twenty-eight millions in 1851.—Y. P. G.

[For the Banner of the Covenant.]

JESUS IS NEAR.

BY CLAUDE.

My Christian reader, you have often felt alone in this wide, wide world; you have had friends prove false—have had friends bidden away from your side to the unseen world; mayhap you have lived a long time, toiling on—on, up the hills of difficulty lying in your life's path; have wearied many times of your Christian armor—have fainted often in your Christian warfare—the tempter was strong, the temptation pleasant, delightful, winning, yet you felt, believed—verily knew of a truth—that Jesus was near you,—that his eye was upon you:—his arm around, supporting you—his love still enduring—and from that thought you were strengthened, receiving new life, new energy—and again you arose armed and pressing on!

Perhaps reader you are *alone*, now, in this beautiful, very bright and joyous earth: bright it is to others: dark perhaps to you—but there in your closet, lies a Bible, the best of books; go look therein—read, and then kneeling, breathe a prayer of faith and love to him who heareth prayer, and ere long you'll feel you are not all alone, that Jesus is near even in your very heart's shrine.

If we serve him, love him well, truly: if we trust in him—our Saviour—we may smile though the tempest rage—the rain descend in torrents—the lightnings flash, and thunders roll around, above us:—we will not fear, for we will feel our friend, even Jesus is near; that he will shield us from every harm. Even the shadow of the wings of the angel death will not cause our hearts to tremble, for Jesus is near—He has conquered *death* and the grave!

If we will only believe on, and trust in him, our life's path will prove joyous, our death-bed soft, and calm as a summer's day at even-tide; and our future in the Eden land above an eternity of glory, and praises, and joy!

At our daily labour, at our pleasures; at our prayer and praise; at our homes; by our couch—when pain and sickness reach our bodies; in the storm and in the calm—all the day, and all the night time, Jesus will be, *is* near those who love and serve him truly. Though every other friend prove false, he will ever be our friend.

Then, dear reader, let us be among his followers, among those who put their confidence, their love, and hopes in him—and be sure we will have a true friend—ever watching over us—sticking closer than a brother.

Beautiful is the thought and pleasant, for it is so true, that Jesus is near.

(From the Star Spangled Banner.)

WEEP NOT.—BY JULIAN ST. PIERRE.

And when the Lord saw her he had compassion on her, and said unto her—Weep not.—Luke vii. 13th.

The day was drawing to a close—the fiery heat of the noonday sun had been succeeded by the balmy whisperings of the afternoon zephyrs, as a funeral train issued from the gate of the city.

In a darkened chamber, in a fit of deadly sickness, lay a faithful and beloved servant—dying, as he tossed his restless head to and fro on his pillow—dying, as with fevered grasp he clasped the hand of his beloved friend and master—dying, suffering; all hope had fled from that fast and wildly throbbing heart, apparently soon to be hushed forever into the silence—the dread, awful silence of the grave.

Dry your tears, oh friends, the Comforter is at hand—weep not.

In the bright sunshine—mid the noon's splendour, while busy crowds were seeking their business or pleasure, a small band of men entered the city where the dying man was. One was amongst them renowned among some for his miracles and eloquent addresses,—hated by others as one in compact with the evil one—loved by a few, and by them honored and revered as the Son of God.

Still the sick man tossed restlessly on his couch, each breath becoming fainter and fainter; and when a solemn stillness pervaded the household, that the departing spirit might fly in peace to its rest, while the glazed eyes were becoming dim and lustreless, and the damp of death stood chilling on the marble brow, when time was about to bid him adieu forever, and the gaping abyss of eternity yawned at his feet, to him unknown, dark, dreadful; while thus he lay, a change came over his emaciated frame; the freezing blood flowed once more freely through his veins—the dimmed eye flashed brightly with a healthy glance—the roseate hue of convalescence mantled over his pallid cheek. Life to the dead! joy for weeping—for He, the persecuted, the loved, the worshipped, had willed it so. In the Pagan he had found the faith so rare in his own, his chosen people. Weep not!

Borne on the uncovered bier, and clad in the cerements of the tomb, lay the body of a young man—the only son of a mother—and she was a widow.

The bowed down figure that followed the corpse, whose mourning sackcloth shrouded a well nigh broken heart—the mother, the stricken the lone one; silently she followed her darling to the tomb—save when some sigh that seemed to rend her aged breast, shook her weakened frame. Tears, there were none then—her grief was too deep for tears—it was a fountain welling in her heart's core. On she tottered to the grave, preceded by her son, her only son, and she was a widow.

Possibly she was at one time a happy matron, blest in the possession of a loving husband and a fair young family; one by one had they been scattered by the chilling breath of death, but yet there was one left. Husband, sons, daughters, all gone but one—she was widowed—but yet she had one child to dote on; he grew to manhood, and then was taken, leaving her in the wide dreary world alone—alone!

Or, perchance, he was her only child, round whom, as his years advanced, her soul's affection twined for support and consolation, like the vine to its trellis, her darling, her only one—but he has been taken, he, the only son of his mother, and she was a widow. As they proceed to the burial ground, as a whisper passes through the group, she hears it and sees the approaching crowd. Still they whisper,

'He comes, Jesus of Nazareth.' She starts! if He comes, perhaps He may—but no, she did not dare to think it; and yet why does this strange thrill pervade her frame, and the long pent-up tears now course in rapid succession down her pallid cheeks? She nearly faints as the procession ceases, and as that figure of noble mien advances from the throng the mother's heart is too full—she weeps aloud.

Ah! that look of love, blended with compassion, mercy and gentleness, that meets her gaze, as in accents in comparison with which discordant indeed would sound the loftiest and sweetest strain ever sounded by angelic minstrels, He exclaims—'weep not.' Her tears are dried—spell-bound she watches the almighty hand, and as words omnipotent, clothed in Heaven's majesty, fall from His lips, she bounds forward, and clasped in the embrace of her living child sinks at the feet of her Redeemer.

Children of sorrow and misery—'weep not,' for you have a friend, who, if you look to Him, will raise your dead hearts from the depth of despair to the light of His countenance, and bid you throughout an endless eternity—'Weep Not!'

[For the Banner of the Covenant.]

TEMPERANCE.

MR. EDITOR,—I send you the following, which I do not claim to be altogether original with me, but thinking that it will effect some good in our "*spiritual*" times, I hope you will give it a place in the Banner.

So much has been written and spoken upon this subject, that it might be considered as exhausted; but it is a theme upon which too much cannot be written—a subject which cannot be too strongly urged upon the attention of the public, and more especially of those who have professed the Christian religion. It would seem that the advocates of Temperance, in their zeal to discountenance the making and vending of ardent spirits, have lost sight of the subject in any other aspect than that of abstinence from the use of alcoholic liquors. Though intemperance exhibits its most loathsome features and blighting influence in the misery of the unfortunate inebriate, it is by no means confined to the excess of wine. We may be intemperate in eating, in talking, and in a great many other things, all of which should be scrupulously guarded against, for temperance is enjoined upon us by the law of God, and its violation is sin; for the Apostle Paul says that sin is a transgression of law. There are certain things commanded because they are right, and others are right because they are commanded. Temperance belongs to the first class; it is made obligatory upon us because it is conducive to our well-being and happiness, both here and hereafter. It is certainly our duty to yield obedience to the laws of the Lord, without stopping to inquire why He has commanded; but when we discover that our Heavenly Father, in his infinite wisdom, has required nothing at our hands the observance of which will not result in our happiness, it should be our supreme delight to do his will, giving thanks and rejoicing in his goodness. Solomon says, "Who hath wo? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without

cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright, at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or he that lieth upon the top of the mast." And the prophet Isaiah says, "Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them! Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." These are the sorrows that are to befall those who indulge the appetite for strong drink. All this we have witnessed in our day. But to him who lives in the strict observance of temperance, "wealth and riches shall be in his house; and his righteousness endureth forever." "Length of days, and long life and peace," shall be the golden fruits of temperate living. This is demonstrated by the scenes that surround us in every community. No one can be so blind as not to see that that man who lives temperately in all things—who is not given to much wine—who keeps all his passions and appetites in subjection—who never circulates slanderous reports upon his fellows, enjoys better health—makes a better citizen, and is more beloved and respected than those who pursue a different course.

How often is the happiness of the domestic circle broken up by an intemperate use of the tongue? This species of intemperance has been second only to the desolating sway of strong drink, in its achievements of mischief. The tongue is an unruly member, and is "set on the fire of hell," to do evil when it is not guarded with great care. How cautious then should Christians be in the use of their tongue. He that offends not in word, is a perfect man. James says, "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his work, with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For, where envying and strife are, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy!" How few there are at the present day, who possess such a character as this! How few there are who have that entire control over their language, that they never utter any thing in an unguarded moment, that will do an injury to themselves or any one else. The tongue should be watched with more care than the midnight robber, for it is more potent for evil.

The tongue, we say, should be watched with more care than the midnight robber, for it is more potent for evil. Others there are who set their affections on fine raiment, costly jewels, braided hair, and such like. They run mad after the fashions of the day, and

prize more highly the mere external appearance, than the fair character of a person. Such are intemperate, if not idolaters. They worship the trivial toys of this world, rather than the God of heaven. We do not say that the mere fact of a person's wearing jewels and costly garments is a sin, but it is sinful to be puffed up with pride, and treat as your inferiors all who may be favoured with less of this world's goods or honours. God is no respecter of persons, but the character is to be judged. Our Saviour said, "Blessed are the meek, for they shall inherit the earth." Christians should be sober in all things. They should "put on the whole armour of God, that they may be able to stand against the wiles of the devil, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith they shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Thus equipped, they should run with patience the race that is set before them, and fight the good fight of faith, as valiant soldiers of the Lord, that they may at last attain unto a crown of eternal life.

WILLIAM H. PUNTENNEY.

Obituary.

DIED, of diarrhœa and typhoid fever, at his father's residence, in Lincoln county, Tenn., John B. K., eldest son of William and Sarah Wyatt, aged 18 years, 5 months and 22 days.

The subject of the present notice was a youth of rare talents and piety, and he departed this life in the brightest prospects and most blissful hopes of a glorious immortality. His father is a consistent member of, and ruling elder in, the Reformed Presbyterian Church; and he endeavoured early to teach him his fallen condition by nature, and the means of restoration. Both the life and death of the deceased furnish us the strongest evidences to believe that his endeavours have been blest of God. At an early age, the deceased manifested a strong desire to qualify himself for future usefulness in the church, from becoming an avowed member of which he was prevented by want of a favourable opportunity. The rapid progress he made in his studies sufficiently warrants us in saying that by his death his parents and friends have been deprived of one of their brightest ornaments, and the church has lost one of her most promising youths. But He who orders all things aright, has placed the summons in his hands, and he is gone at the call of his King and Lord, we trust, to a more happy clime, where he shall for ever enjoy the reconciled presence and blissful fruition of the righteous Sovereign of heaven and earth.

Notwithstanding he was so young, and summoned away so quickly, he contemplated his approaching dissolution with the calmness and resignation of a person of mature years; nay, he even seemed to rejoice in the last struggles of dissolving nature. On the day of his departure, he requested his aged grandfather to sing the 23d Psalm, and read the 8th chapter of Romans, and implore the aid of God in his behalf. He seemed to possess an unwavering confidence in his God, and he calmly resigned himself to his Master's will. No doubt, so soon as the silver cord was loosed, his disembodied spirit, upward-bound, sped its way on rapid wing, to realms of light and glory, where it will swell the anthems of heaven, and sing the song of the redeemed throughout the ceaseless sweep of everlasting ages. To his surviving parents and friends, the writer would say, Mourn not as those who have no hope. He cannot come to you, but you can go to him: then prepare to meet him far beyond this mortal world—

Where friends beloved shall never die,
Nor loveliness decay;
Where not a pang or parting sigh,
Will dim eternal day.

J. A. H.

Lincoln County, Tenn., July 18th, 1853.

DIED, at Philadelphia, on Friday morning, July 29th, of consumption, Margaret Dickson, in the 24th year of her age.

The deceased was a scholar in the Bible class of the First Reformed Presbyterian Church of this city. She was among the first of her school-mates who were anxiously inquiring for salvation. Her seat was never vacant on the Sabbath; for it was a delight to her heart to go up to the house of God, to meet her Sabbath-school teacher and class-mates, and she presented a noble, pious, and Christian example to all her friends and acquaintances, "to believe on the Lord Jesus Christ, that through him they might be saved." While yet young, she made a public profession of her faith in Christ, and connected herself with the above church. She adorned her profession by a walk and conversation becoming the gospel. Her sufferings, although brief, were borne with Christian patience and resignation. Relying upon the great Shepherd of Israel, she was not afraid to enter the dark valley and shadow of death; she had gained the victory over the powers of death, and her hope was for a blessed immortality beyond the grave.

Before her death, she spoke of seeing a beautiful star; and I have no reason to doubt but it was a bright shining star of the blessed kingdom above, "where neither moth nor rust do corrupt, and where thieves do not break through and steal." She was followed to the narrow house, appointed for all living, by a very large number of relatives and friends, who deeply deplore her loss, but especially in the lacerated and bleeding hearts of the bereaved sisters and brothers; and more particularly by that sister who watched over her during her illness, who, with a tender eye, and an affectionate heart, paced that sick chamber in the dark, silent hours of the night, thinking over her as a beloved mother would.

They mourn their loss, but not as without hope; for it is written in the Holy Scriptures, "Comfort all that mourn, and give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Her latter end was like her life, happiness and peace. She died in prospect of the full enjoyment of God to all eternity. "Blessed are the dead that die in the Lord."

J. C. S.

Miscellaneous.

ADDRESS AND PRESENTATION TO THE REV. JOHN DOUGLAS, PITTSBURGH.

On Thursday, the 24th ultimo, a "Donation Visit" was made to the Rev. John Douglas by the members of his congregation. Amongst many others, the following articles were donated: A handsome Silver Tea and Coffee Service, purchased at the establishment of John Stevenson, Market street. Each piece of the service bears the following inscription: "*Presented by the Married Ladies of the Congregation, Allegheny City, to J. and M. J. D., 1853.*" The Ladies of the congregation in Pittsburgh and Allegheny presented a Papier Mache Table, inlaid with Pearl; Two Gothic Reception Chairs, of the most exquisite style and finish; an Easy Chair and Hat Rack; Candelabras, Hall Lamp, &c., &c.

In the evening of the same day, a Congregational Soiree was held in the house of the Pastor, at which a large number of the members of the congregation were present. The cloth being removed, the Chairman, Thomas Smith, Esq., announced that there would now be a presentation of a Gold Watch, Chain and Seal, by "The Young Men and Male Members of the Congregation." Whereupon Mr. William L. Adams spoke in substance as follows:

Mr. Douglas,—It must be gratifying to you to find so many familiar faces assembled this evening beneath your roof, and to reflect upon the object which has called them together. What is more commendable, or noble, than to see the members of a community, or of a congregation, emulating each other in good works, and striving to excel in acts of kindness? It is indeed on such occasions as this, that the better traits of human nature are developed.

Time, in its progress, witnesses changes; and many have occurred since you came to reside in our midst. During that period, some of us have been called upon to part with those who were near and dear to us; with perhaps an aged

parent, a prattling child, a loved brother, an endeared sister, or other cherished relative, or friend; telling us, in terms not to be misunderstood, and never to be forgotten, that "here we have no abiding place."

The congregation over which you preside—one of the oldest organizations in the city—after passing through many vicissitudes, is now in a prosperous condition, united and happy. Through your instrumentality, under Providence, the number of its members has been largely supplemented; its financial affairs are favourable almost beyond anticipation; and by your unwearied exertions its benevolent schemes are being carried out with the greatest success. It was fortunate in the choice of a Pastor, gifted and talented; an honour to the "Green Isle" which gave you birth, an ornament to the land of your adoption.

You possess the love and confidence of your people, and as an evidence of it—actions speaking louder than words—the pleasant duty now devolves upon me, in behalf of the young men and male members, to present you with this testimonial—a slight tribute to your worth as a Minister of the Gospel, and as a man. Take it, and with it our best wishes for your future prosperity. We know that the faithful Minister has many trials, troubles, and difficulties to contend with, but he has also times of enjoyment and happiness, and, we trust, that the revolutions of its hands will record many such for you; and also for the partner of your bosom. Pleasant recollections will cluster around it, and the occasion upon which it was presented, but amid them all, let it never be absent from our thoughts, that every hour it marks of time past, is one hour taken from the comparatively few remaining ones allotted to each of us upon this earth; and bearing this in mind, let our conduct be such, that when time here with us shall be no more, a re-union may take place in another and a better world, never again to be severed.

The following is an outline of the remarks made by Mr. Douglas in reply:

Dear Sir,—It can scarcely be expected, after such a scene of joyous excitement as that which I have passed through to-day, that I could now collect my thoughts so as to make a speech that would either be worthy of you, or the occasion upon which we are assembled. Of all my anterior history, this day forms the most interesting epoch. The acts which it records are long to be remembered—their impressions can never be effaced. I prize not the intrinsic worth of the articles which have been presented, half so much as I do the state of feeling which they indicate exists in our congregation. Indeed, I feel myself totally inadequate to give expression in words to the lively emotions that have been excited in my mind by this spontaneous and universal outburst of its exuberant liberality. Having frequently, during the short period that I have presided over you as a Pastor, received from individual members such *substantial* testimonials of respect, esteem, and attachment to me as a minister of the Gospel of reconciliation, I did not now expect to see such a universal desire "to excel in acts of kindness." And I feel confident that the munificence of the gifts has far transcended the expectations of the most sanguine. We have sometimes doubted our ability to carry out certain projects, and yet we have never failed. And are we not reminded by the transactions of this day, that, in the strength of Divine grace, we are potent to the accomplishment of any enterprise within the compass of human agency to achieve?

Here, allow me to return my own, and the sincere and cordial thanks of my beloved consort, to the Ladies of the congregation both in Allegheny and Pittsburgh, for their valuable presents, which shall be highly prized and valued for their sakes.

The delicate allusion, Sir, which you made in your address, to the recent bereaving dispensation with which I have been visited, I dare scarcely refer to, lest I might betray my extreme weakness in giving vent to feelings directly opposite to those which now seem to animate every breast. All the hidden treasures of the earth could not make sufficient compensation for the loss of a

'prattling child.' But I bow in sweet and peaceful submission to the Divine will. 'Even so, Father, for so it seemed good in thy sight.' When we see 'death reigning over them that had not sinned after the similitude of Adam's transgression'—'nipping infancy in its bud, and blasting youth in its blossom, it is a warning voice, proclaimed to us who have attained to the riper years of manhood, impressing upon us the great duty of life, to prepare to meet our God.

I could only wish, that I felt conscious I was really deserving of those high eulogies and encomiums which you have bestowed upon me. I am deeply sensible of many—and great defects. But I solicit your prayers, that I may become more worthy of the Master whom I serve, and of you to whom I minister.

As to the changes and vicissitudes through which the congregation has passed, I cannot speak. For it is upwards of half a century in existence, and it is not four years since I first planted my foot on American soil. But I do know, that since the time I was installed over it as pastor—not yet three years—the number of its communicants has been nearly trebled, and three years' arrears into which we had fallen in our missionary subscriptions have been paid up. In addition to all this, the Board of Trustees have amply remunerated me for my ministerial services. These things, instead of exalting, should humble us. 'They that humble themselves shall be exalted.'

I do not take any credit to myself for the prosperity with which we have been blessed. 'Not unto us, O Lord, not unto us, but unto thy name be all the glory, for thy mercy, and for thy truth's sake.' Whatever feeble efforts I may have put forth, have been more than repaid by the assurance, that I 'possess the love and confidence' of the people.

I shall always cherish the fondest recollections of the land of my nativity. Nevertheless, I am a republican at heart. And since my advent to the 'Model Republic,' I have experienced the greatest kindness both from Americans and foreigners, for which I feel profoundly grateful, whilst I trust that I shall ever act upon the principle, upon which I have uniformly acted,

'Tros Tyriusque mihi nullo discrimine agetur.'

Allow me, sir, in conclusion, through you, to return my most sincere and grateful acknowledgments to the young men and male members for their valuable and handsome donation. Apart from the Bible or religious publications, I know of no present that could be made to a minister more appropriate than a time piece. He is thereby capable of marking how his hours run on, and will naturally be led to remind his people that their time, too, is short—that they should work while it is called to-day, for the night of death cometh apace, in which no man can work.

May this watch enable me to count my days—and remind you to count yours—so that we may apply our hearts unto wisdom. May this chain be an emblem of that love and confidence by which we are bound together; and this seal a pledge that death alone can sever us. The grace of our Lord and Saviour Jesus Christ be with you all.

BE CAREFUL OF YOUR PASTOR'S GOOD NAME.

No doubt he brought to you a good name; you cannot prize it too highly. It is every thing to him. Let the breath of calumny or of detraction blow on it, and what can he be to you? There is not, however, much to be apprehended by him from gross slander. You are not merely to guard against the attaching to him of an evil name, but against all those diminishing processes by which the influence of ministers is often most unrighteously curtailed. The same man may labour for years in one field totally unappreciated, who, transferred to another, speedily becomes a man of mark, and sways a wide influ-

ence. There are churches in which a Paul could not keep his head above water; and there are others whose judicious indulgence, and encouragement, and ready supply of all the facilities to ministerial success would convert mediocrity, yea, inferiority, into respectability.

Some things must be taken for granted, and the pastor thought none the less of on account of them. It is to be taken for granted that if he deals faithfully with his hearers he will sometimes give offence. It is to be taken for granted that he will not preach great sermons every Sabbath. It is to be taken for granted that now and then an individual will change his place of worship—perhaps abandon attendance on Divine service altogether. Some also will lose their interest when the charm of novelty is fled; some will be carried about with every wind of doctrine; from some the hand of fellowship must be withdrawn. It is to be expected that uncomfortable spirits will here and there be found among the people, who will seize every opportunity to infect others with the acrimony of their own tempers.

It always was and always will be true, that when a *brother gets crooked, he is much inclined to charge crookedness on every body else that does not fit into his curves and angles.* Not unlikely you will sometimes hear from other preachers sermons more interesting to you than your pastor's ordinarily are. It should console you to reflect that the same may be thought of your pastor's efforts when he preaches away from home the best of his five or ten years' accumulations. It is to be taken for granted that there will be a diversity of views and tastes among hearers, and that consequently the minister, be he who he may, will be differently estimated by different individuals. It may be set down as sure that, visit as much as he may, and however judiciously he may distribute his calls, some will fancy themselves neglected. It is to be conceded that, sared as is his calling, he is a man and not an angel, and that, therefore, human imperfection may occasionally make its appearance, both in the pulpit and out of it, in his doings and in his bearing.

All this may be, and still he may be a good minister; and you could not part with him without the risk and probability of incurring a serious loss by the operation. You have only to hold him up and encourage him—in short, treat him as his distinguished neighbour is treated by his charge, to secure to him as desirable a reputation and as wide and as beneficent an influence as that neighbour enjoys. Take a different course, and neither you nor he will find out what is in him. You will depress—you may crush—one who, kindly, charitably, judiciously cherished, had been a glory to your church, and a pillar in the temple of the Lord.—*N. Y. Recorder.*

DRAWING NEAR TO GOD.—Prayer is the very life-breath of true religion. It is one of the first evidences that a man is born again. "Behold," said the Lord of Saul, in the day he sent Ananias to him, "behold, he prayeth." He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. "Then began men to call upon the name of the Lord."

Prayer is the peculiarity of all real Christians now. They pray; for they tell God their wants, their feelings, their desires, their fears, and mean what they say. The nominal Christian may repeat prayers, and good prayers, too, but he goes no further.

Prayer is the turning point of a man's soul. Our ministry is unprofitable, and our labour is vain, till you are brought to your knees. Till then we have no hope about you.

Prayer is one great secret of spiritual prosperity. When there is much private communion with God, your soul will grow like grass after rain; when there is little, all is at a stand still; you will barely keep your soul alive. Show me a growing Christian, a going forward Christian, a strong Christian, a flourishing Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus every thing, and so he always knows how to act.

Prayer is the mightiest engine that God has placed in our hands. It is the best weapon to use in every difficulty. It is the key that unlocks the treasury of the promises, and the hand that draweth forth grace and help in time of need. It is the silver trump God commands us to sound in all our necessity, and it is the cry he has promised always to attend to, even as a loving mother to the voice of her child.

Prayer is the *simplest* means that man can use in coming to God. It is within reach of all—the sick, the aged, the infirm, the paralytic, the blind, the poor, the unlearned—all can pray. It avails you nothing to plead want of memory, and want of learning, and want of books, and want of scholarship in this matter, having a tongue to tell your soul's state, you may and ought to pray. Those words, "Ye have not, because you ask not," will be a fearful condemnation to many in the day of judgment.

THE CHINESE REVOLUTION.—The visit of her Britannic Majesty's steamer *Hermes* to Nankin, has opened a new scene in the great Chinese drama. It has served to establish the truth of previous surmises, that a large number of the Chinese are enlightened Christians and destroyers of idols. This class of the revolutionists had been known for some time before as the "Shang-ti Brotherhood," and had made a statement of their views and principles in two proclamations—one issued by Yang, the eastern king, and the other by Sian, the western king—in the early part of the present year. Dr. Meadows, the interpreter of Sir George Bonham, had an interview with some of their chiefs, and was filled with admiration at their appearance and language. They gave him the strongest assurances of the most friendly feelings and intentions towards the foreigners, and told him that they were their *Christian brothers*.

Mr. Meadows was astonished at the evidence he witnessed of the sincerity of their belief, and of their practical consistency. He brought away several of their religious books—one of which, called the Religious Precepts of Tae-Ping Dynasty, has been translated by Dr. Medhurst. It is a compilation, by the Chinese themselves, of their ideas of religion, as drawn from the Bible. There appears not the least sign of the hand of a foreigner in it; on the contrary, the internal evidence is very strong that no foreign missionary, Romish or Protestant, could have dictated it in any way.

It does not come forward to announce to the Chinese world the "glad tidings that a Saviour is born," and that a light has come into the world to show them the way to heaven, but appears to take it for granted that the Holy Scriptures are known to exist, and that Christ is the Redeemer. It says, "Now the Great God has made a gracious communication to man, and whosoever repents of his sins, &c., shall ascend to heaven; and whosoever does not, &c., shall most certainly be sent to hell!" "Which of these is best, and which the worst, we leave it for you to judge."

It then goes into an argument, adapted to the Chinese mind, to show the reasonableness of the new doctrine, and declares "that all people throughout the world, no matter whether they be male or female, Chinese or foreigners, must worship the Great God."

Their doctrines are drawn chiefly from the Old Testament, and their references to Christ appear to be merely incidental. They have many forms of prayer, some of which are beautiful, especially that for a "penitent sinner:" all are, in the main, scriptural—the chief objection being the occasional requisition of "offering reverently of animals, tea, wine, and rice to the Great God our heavenly Father."

Then follow the ten commandments, which are ordered to be strictly observed. Each commandment is written out, well explained, and accompanied by a hymn. One singular feature in their explanation is, that in defining the meaning of the seventh commandment, they say it forbids, among other things, the *smoking of opium*. Some of their other books exhibit extravagant notions; but we must not expect, among a people like the Chinese, so full of superstition, and so imbued with the inherited darkness of ages, that there should not at first be some perversion of understanding in reference to the new religion.

The revolution was begun by Hung Siu-tsiun, who is styled the T'ai-p'ing Wang, and "to whom a kind of divine origin and mission are ascribed." He is a native of Hwahien, a district of Kwang-chau department, in Canton province. He came to the residence of a missionary in Canton in 1846, to learn the Christian doctrines;

He remained in this missionary's house several months, supported by him, and was daily engaged in memorizing the Holy Scriptures, and receiving instruction in them. He afterwards established in Kwang-se a community of Christians, composed of both Kwang-tung and Kwang-se men; that persecution compelled him and his co-religionists to take arms in self-defence; and that, after this, a sense of double injustice and injury from the government, acting on an ambitious mind, strong feelings, and an enthusiastic temperament, gradually brought him, as the success of his arms increased, to the belief that he was the recipient of a Divine mission to exterminate the Manchoos, abolish idolatry, and found a new Christian dynasty. We are told that, after a perusal of all the books brought from Nankin, no sign has been detected in anything, purporting to have emanated from the chief himself, of a claim to a peculiar sonship of the Almighty. He calls God the heavenly Father; but the books obtained speak most distinctly of God being the Father of all human beings; and the designation seems to be used exactly as we ourselves employ it. He also calls Jesus Christ the heavenly (elder) Brother; but this appears to be the only convenient phrase left in the language to express our "Son of God"—the term "Teen-tsze, Son of Heaven," having been degraded by its long application to the emperors of China. In Chinese there exists no word exactly equivalent to our common term "brother." There is one which means "elder brother," and another signifying "younger brother." As the latter always implies a distinct and practical subordination, only the former could, with propriety, be applied to their Lord and Saviour by these Chinese Christians. From these various circumstances it is concluded that heavenly (elder) Brother expresses, in the edicts of Hung-sew-tseuen, no special relation to the latter, but simply the brotherhood of the "Son of God" to the "children of God" generally.

The rebels are dressed in all sorts of clothing, but principally in silks and satins, with a red or yellow cap—the body of the jacket being of the same colour. The Quangtung men are said to be those with the red uniform, the Quangsi those of the yellow. Some youngsters dress like females. The older followers may be distinguished from the younger by their long flowing hair. The new adherents, whose hair is still short, have a square piece of yellow cloth sewn to the jacket, with the character "Tai-ping" (Peace) on it, and also a little wooden tally suspended from a button hole, stating name, and to what division the wearer belongs. After the hair becomes of equal length all round, they dispense with the tail, and secure the loose hair behind with a broad pin. Not having any whiskers, they have a very delicate and effeminate appearance.

One of the works issued by the government, called "The Book of Religious Precepts of the Thae Ping Dynasty," has been translated by Rev. Dr. Medhurst of Shanghai, and has occasioned, as indeed it well may, an agreeable surprise to all who desire the salvation of the millions of China. It commences with the declaration that all men are sinners, and that it is the duty of all subjects, as well as sovereign, to worship and serve God. It next presents an argument, showing that anciently the Chinese had a knowledge of the true God, and subsequently that, in worshipping him, they will not be imitating foreigners, but their own ancestors. It next presents "A Form to be observed in Seeking the Forgiveness of Sins," after which is the following:

Prayer for a Penitent Sinner.

I, thine unworthy (son or daughter,) kneeling down upon the ground, with a true heart repent of my sins, and pray thee, the Great God, our heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands. I earnestly beseech thee, of thy great favour, to pardon all my former sins, and enable me to repent and lead a new life, so that my soul may ascend to heaven; may I, from henceforth, sincerely repent, and forsake my evil ways, not worshipping corrupt spirits, (gods,) nor practising perverse things, but obey the Divine commands. I also earnestly pray thee, the Great God, our heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regard me with favour; forever deliver me from the Evil One; and every day, bestowing on me food and clothing, exempt me from calamity and wo, granting me tranquillity in the present world, and enjoyment of endless happiness in heaven, through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the Great God, our Father, who is in heaven, that his will may be done on earth as it is in heaven. That thou wouldst look down and grant this request, is my heart's sincere desire.

The book also contains a "Prayer to God for Morning and Evening;" a "Thanksgiving to be offered at Meals;" a "Prayer for Times of Sickness and Affliction," and directions for conducting religious exercises on various occasions. The following is given as the

Form to be Used in Praising God.

We praise God, our holy and heavenly Father;

We praise Jesus, the Holy Lord, and Saviour of the world;

We praise the Holy Spirit, the Sacred Intelligence;

We praise the Three Persons who, united, constitute one true Spirit, (God.)

But perhaps the portion of the work in which your readers will be most interested, is that containing the "Ten Celestial Commands," the resemblance of which to the commandments, as given to Moses, is very evident. These I will subjoin, omitting, however, the hymns which, in the original, follow the "commands," and which are but a repetition in verse of the sentiment of the text:

The Ten Celestial Commands, which are to be constantly Observed.

The first command—Thou shalt honour and worship the Great God.

The Great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him; every man is also protected by him; every man ought therefore, morning and evening, to honour and worship him with acknowledgments of his goodness. It is a common saying, that Heaven produces, nourishes, and protects men. Also that, being provided with food, we must not deceive Heaven. Therefore, whoever does not worship the Great God, breaks the commands of Heaven.

The second command—Thou shalt not worship corrupt spirits, (gods.)

The Great God says, Thou shalt not have other spirits (gods) beside me. Therefore, all besides the Great God are corrupt spirits, (gods,) deceiving and destroying mankind. They must, on no account, be worshipped: whoever worships the whole class of corrupt spirits, (gods,) offends against the commands of Heaven.

The third command—Thou shalt not take the name of the Great God in vain.

The name of the Great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against Heaven, offends against this command.

The fourth command—On the seventh day, the day of worship, you should praise the Great God for his goodness.

In the beginning the Great God made heaven and earth, land and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest, (or Sabbath;) therefore, all the men of the world, who enjoy the blessing of the Great God, should, on every seventh day, specially reverence and worship the Great God, and praise him for his goodness.

The fifth command—Thou shalt honour thy father and thy mother, that thy days may be prolonged.

Whoever disobeys his parents, breaks this command.

The sixth command—Thou shalt not kill or injure men.

He who kills another kills himself, and he who injures another injures himself. Whoever does either of these, breaks the above command.

The seventh command—Thou shalt not commit adultery, or any thing unclean.

All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the Celestial Hall, the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practise lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harbouring of lustful imaginations, *the smoking of foreign tobacco*, opium, or the singing of libidinous songs, must all be considered as breaches of this command.

The eighth command—Thou shalt not rob or steal.

Riches and poverty are determined by the Great God, but whosoever robs or plunders the property of others, transgresses this command.

The ninth command—Thou shalt not utter falsehood.

All those who tell lies, and indulge in devilish deceits, with every kind of coarse and abandoned talk, offend against this command.

The tenth command—Thou shalt not conceive a covetous desire.

When a man looks upon the beauty of another's wife and daughters with covetous desires, or when he regards the elegance of another man's possessions with covetous desires, or when he engages in gambling, he offends against this command.

EDUCATION IN CALIFORNIA.—A Report recently submitted to the Legislature of California, presents the following gratifying facts respecting the progress which has been made towards establishing a wise and efficient system of common school education in this young Pacific State:—

Five hundred thousand acres of land have been donated by Congress to the State. This land has been appropriated to the support of schools, and something more than 150,000 acres have been sold, yielding a school fund of more than \$300,000. The interest on this, together with such other probable sum as will accrue from the sale of lands during this year, will amount to about \$22,000. There has also accumulated in the State Treasury to the credit of the school fund, about \$24,000, which has been collected under a revenue law. This would make not far from \$50,000 for distribution to organize schools on the 1st of January, 1854. A sum sufficient to place them upon a sure and almost free basis during a considerable portion of the year. To show that there will be ample use for this money, the Report states that there are now 17,841 white youths, between the ages of 4 and 18, who are entitled, under the Constitution, to instruction in a Common School for at least three months in the year.

Academies and High Schools, to the number of eight or ten, have been founded, and are creditably maintained, though no allowance is made to them by the Common School Act.

San Francisco county contains, by the census returns, 2282 children between the ages of four and eight, and seven Common Schools which are attended by 2132 of the children. The number of teachers employed is 15, of whom 6 are females. The highest salary paid is \$150 per month, and the lowest \$75. From the Report of the county Superintendent, it would appear that the Schools are in a flourishing condition, although, as he remarks, "all the moneys expended for Common Schools within the year were raised by special tax upon the real and personal estate within the city of San Francisco." The whole number of Common Schools in the State is 20, and the number of children attending 3314. The amount expended in teachers' salaries is \$21,355 42, and the total amount of expenditures of all kinds is placed at \$28,103 74.

WHAT IS A SINFUL AMUSEMENT?—Every amusement is sinful which tends to the injury of the health, and the physical constitution. God requires that even the body should be presented a living sacrifice in his service; and when, for the sake of momentary enjoyment, the gratification of taste or appetite, the physical system is deranged or weakened, God is robbed of what is rightfully his. Men shudder at the thought of the untimely death of those who, in a moment of insanity, or impelled by the remorse of conscience, have put an end to their earthly existence, and unless we have satisfactory evidence that they were insane, we have reason to tremble in view of their sin. But why is it any more self-murder to apply the halter or the knife, and thus end one's days, than to do the same thing by a round of dissipation or amusement?

Every amusement is sinful which tends to weaken or destroy the intellectual powers. Man is distinguished from the lower order of created beings by the possession of the reasoning faculties. These are given to him for some good and noble purpose. If he pursues a course of conduct, or indulges in such amusements as may disqualify him to exert his faculties for good, he sins against his own soul and against God. The youth who spends his time in storing his mind with vain and idle stories, or in reading novels or romances, is an instance in which this is effectually done.

Those amusements are sinful which have a tendency to dissipate from the mind, sober, serious reflection. Man is living for eternity. It should be his great object to do that which will prepare him for that world to which he is hastening, and which will be pleasing to his heavenly Father and his Judge. As a creature of God, he is bound to do whatever he does to the glory of God. Can there be any question, then, whether those amusements are sinful which are inconsistent with religion, or which inevitably withdraw the mind from those things that concern the interests of the soul, and drive away the Spirit of God?

REVIVAL OF OIL ANOINTING.

Professor Simpson, of Edinburgh, has been the means of bringing to light a curious corroboration of the sanitary value of the ancient practice of anointing with oil. It appears that the learned professor, when recently visiting the manufacturing town of Galashiels, was casually informed that the workers in the wool-mill in that place were exempt from the attacks of consumption and scrofula. On inquiring of the medical men in the vicinity, the truth of the statement was confirmed, and it was deemed expedient to pursue investigation on a broader scale. Communications were accordingly sent to physicians residing in Dunfermline, Alloa, Tillicoultry, Inverness, and other districts where wool-mills are in operation; and in the case of all, it was ascertained that similar immunity was enjoyed from the fatal diseases mentioned. It further appeared, that in some of the localities scarlatina had to be added to the list; and, also, that employment in the mills not only preserved health, but children of delicate constitutions were sent to be wool-workers for the express purpose of acquiring strength—a result in almost every instance attained.

The question now came to be, to ascertain the precise cause of this singular result of mill-work. Cotton-mills did not produce a similar effect, and workmen in certain departments of wool-mills were found to be subject to the ordinary maladies of the country; it therefore soon became evident that the cause was referrible to the great quantity of oil consumed in the preparation of the raw material in wool-working. A coat, or any other portion of dress, when hung up in one of the rooms, was found to be saturated with oil in a few days; and the operatives must, therefore, be held to draw into their system a large amount of oleaginous matter, either by inhalation or by absorption from the clothes through the skin—the latter being probably the principal mode in which the substance is imbibed. The hands and face of the workers are constantly besmeared, but under their clothing there are scarcely any marks of discoloration, although it is obvious that the oil must be received through all the pores of the body—and, indeed, the greatest quantity will penetrate where there is the least facility for external evaporation.

The application of this discovery to practical medicine is calculated to be of important service, in so far as some of our most serious maladies are concerned. Consumption, as now understood, is supposed to arise from defective nutrition—there being in consumptive and scrofulous subjects a deficiency of fatty as compared with albuminous matter; and to restore the equilibrium of the two elements, cod-oil, as is well known, has been in extensive use for the last ten or twelve years, and with singular effect. In many instances, however, oil, when swallowed, is found to excite nausea, and in such cases the introduction of this saving agent, by external application, is likely to be productive of beneficial consequences. Means are to be taken to get rid of the disagreeable odour of the cod-oil, and when freed from this objection, there can be few or no drawbacks to the ancient custom of anointing. That it adds rapidly to the weight of the emaciated, has already been proved by actual experiment; and one instance may be mentioned of an individual who gained a stone in weight in the short period of four weeks. The use of oil in this way is not disagreeable, but, on the contrary, is found to be productive of pleasant sensations. It has only to be added, so far as the medical action is involved, that the mode in which the oil strengthens delicate patients, is by its being received into the blood, the chemical character of which undergoes a vital change by the process.

If anointing should come into fashion, it will be merely a return to the customs of the olden time. "The Jews," says Dr. Cox, in his *Biblical Antiquities*, (p. 155,) "addicted themselves to anointing, which consisted either of simple oil, or such as had aromatic spices infused. They applied ointments chiefly to those parts of the body which were most exposed to the atmosphere, by which means they were considerably secured against its changes and inclemencies." The allusion to anointing with oil, not only the head and beard, but the feet and other portions of the person, are well known features in Bible narrative.

Homer makes frequent mention of oil in connexion with the bath; and when Ulysses enters the palace of Circe, we are told that, after the use of the bath, he was anointed with costly perfumes. Passing down to later times, it is a very significant fact that consumption is rarely if ever alluded to by medical writers among the Greeks and Romans; and attached to each Roman bathing establishment was an *unctuarium*, "where," says Dr. Adam, "the visitors were anointed all over with a coarse, cheap oil before they began their exercise." Here the finer odoriferous

ointments, which were used in coming out of the bath, were also kept; and the room was so situated as to receive a considerable degree of heat. This chamber of perfumes was quite full of pots, like an apothecary's shop; and those who wished to anoint and perfume the body, received perfumes and unguents." In larger bathing establishments, the *olathesium* was filled with an immense number of vases; and the extent to which oiling and perfuming were practised by the Romans, may be judged by the following reference to the ingredients employed: "The vases contained perfumes and balsams, very different in their compositions, according to the different tastes of the persons who anointed themselves. The rhodium, one of those liquid perfumes, was composed of roses; the lirinum, of lilies; cyprinum, of the flower of a tree called cypria, which is believed to be the same as the privet; baccarinum, from the foxglove; myrrhinum was composed of myrrh. Oils were extracted from sweet majoram, lavender, and the wild vine—from the iris-been, and wild thyme. The last three were employed for rubbing the eye-brows, hair, neck, and head; the arms were rubbed with the oil of sisymbrium, or water-mint; and the muscles with the oil of anarcum, and others which have been mentioned." After anointing, the bathers passed into the *sparisterium*, a very high and extensive apartment, in which were performed the many kinds of exercises to which this third part of the baths was appropriated; of these, the most favourite was the ball. After exercise, recourse was a second time had to the warm bath; the body was then scraped with instruments, called strigils, most usually of bronze, but sometimes of iron; perfumed oil of the most delicious kind was then administered anew; and the process of lustration was complete.

Let it be remarked that a considerable amount of friction was used by the ancients when the oil was rubbed in, and also that exercise of an exciting and laborious kind followed the unctuous manipulation. In like manner the wool-workers are in motion through the whole day; and from the return they receive for their daily labour, it is not probable that they have it in their power to indulge in those dietetic luxuries or excesses which create dyspepsia in other circles. The inference is, that exercise must go hand in hand with the oil, and that other physiological conditions must be strictly preserved before anointing can certainly be depended on for conferring its full tale of benefit on humanity. There may, indeed, be frequent instances of persons benefiting by external application when all other aids fail in making the least impression; but, in ordinary cases, the safe course for all who can command sufficient air and exercise, is to regard anointing as an adjuvant, not as a specific—an element of cure, but not as constituting the entire cure.

There is a certain class of people to whom this practice may be peculiarly serviceable—those who are disagreeably or injuriously affected by easterly winds, especially the gouty or rheumatic. The east is known to be a dry wind, and never, except in very stormy weather, is it accompanied by rain. After a continuance of this wind, the leaves of plants become dry and shrivelled, evidently suffering from want of moisture. Now, without presuming to propound any medical theory, we may suggest that it is just possible the east wind may, in some measure, produce its disagreeable influence on the human system, by parching and drying up the skin; and in this view anointing, by acting as a lubricant, may go far to counteract the baneful influence. At any rate, it is easy to try the question, if it is supposed to be worth trying, by experiment.

As to the kind of oil, that of the cod appears to be the strongest; and if it could be divested of its infamous odour, it probably would be the best. But some authorities are of opinion that any kind of emollient is suitable; in this view, a wide range of selection, founded even on the basis of Roman ingredients, is open for use; and when to these are added the discoveries of modern chemistry, it is evident that the most fastidious may have their tastes gratified. Friction of itself has always been regarded as of great therapeutic value; and the harder the rubbing with oil, the more beneficial will be the result. If the body has need of oleaginous aliment, it will absorb it as greedily as the parched earth drinks in rain after a season of drought. In the experiments we have ourselves instituted, the body, when rubbed at night, shows no trace of lubrication in the morning, and the sleeping-dress is little if at all affected. Careful housewives may be alarmed for their napery, but with ordinary attention there is little danger; and, even supposing there was some trifling inconveniences, the benefit expected may surely be esteemed a fair equivalent.

LOVE IN A FAMILY.—We have not half confidence enough in the power of love to disarm the violent and to reclaim the vicious. The fault begins in our families. We do not seek enough to bear with each other's faults. We mistake our selfish impatience of each other's faults for a righteous indignation at wrong; and our obstinacy and pride, which would conform all others to our own ideas of things, for firmness of principle and fidelity to duty. We do not seek enough in our own home to call forth the better qualities in each other's hearts. The faults of our friends are often the reflection of our own weakness or errors. Our carelessness causes their petulance, our jealousy their suspicion, our selfishness their grief, our injustice their anger. So likewise is it with our children. We do not love them enough to make sacrifices for them in little things. We do not teach them disinterestedness by our willingness to give up our tastes for them. We punish them because they annoy us, oftener than when they do wrong. We indulge our sloth, and the quickest way of correcting a misconduct which shocks our nerves, or disturbs or interrupts our occupation, is resorted to.

Oh, how quickly parents lose the confidence of their children, never to be regained, by injustice, selfishness, and absence of love. If the child only has faith in the love of his parents; if the son and daughter only love, and love tenderly, truly enough, at home, how much less probable is it that they should wander far, or erring, should not be speedily reclaimed. This is the grand rule in domestic education—love. Give your children a genial, loving atmosphere in which to grow. Bear with their faults, which are often the beginnings of their best excellence; in patience wait upon the growth of their characters. Do not quench the spirit of truth, of beauty, of love, in them, by your harsh violence.

Live as near God as you can, and trust your children rather to the genial influence of the atmosphere you create, than to your wearisome precepts and corrections, and to the pruning-knife of your standard of right and propriety.

Throw them on their own tender consciences, and do not substitute in their minds artificial sins for real ones; and never, if at all, on the side of indulgence. It is not so much well directed love that spoils children. Obedience, not to God, but to the arbitrary will of a parent, is often procured at the expense of a thousand sacrifices of the heart, and the sternness which has made also the broken-spirited, suspicious, cold-hearted man or woman. Deal with your children as God deals with his children. Do not meet their anger, their petulance, with your own, or their obstinacy with a wilfulness still greater. Overcome evil with good. When God called himself a father, he chose a name which he designed to be significant of overflowing love, tender mercy, and long continued forbearance. "Parents, provoke not your children to wrath."

What will not love do? What can describe its powerful, subduing influence? Who ever accomplished any thing by reproaches, or violence, or harsh measures? You gratify a private and dark passion in your heart, and arouse another in your own bosom. Perhaps we have tried it. God forgive us! Go, try the mighty efficacy of love. One smile of genuine sympathy is worth all your purse, to the beggar. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God."

THE ONLY CONSOLATION.—You say, "my only consolation is in thinking of Christ." Could you have better consolation? I am glad to think that it is so, and I trust that your present perplexities will drive you away from every other refuge and every other source of comfort, and make you look to Jesus—to Jesus alone. Tell him that you long to know him more; that you see that in him is contained every thing you need for time and eternity; ask him to unfold his treasures to you. You need not fear a repulse. He loves to hear you, and to answer you. Trust him. Unbosom your whole soul to him. Tell him every feeling of your heart. He can comfort you, and he will. Only do not distrust him. Nothing grieves him more than this. And this is the only thing that will ultimately keep you from peace.

THE CHRISTIAN'S CHOICE.—I am frail and the world is fading; but my soul is immortal, and God is eternal. If I place my affections on earthly enjoyments, either they may take wings like an eagle that flieth toward heaven, or my soul may take its way with the rich fool and go to hell; but if I choose God for a portion, then mercy and goodness shall follow me whilst I live, and glory and eternity shall crown me when I die. I will, therefore, now leave that which I shall soon lose, that so I may embrace that which I shall always enjoy.—*Divine Breathings.*

Anti-Slavery.

ACTION OF THE FREE PRESBYTERIAN CHURCH, CANADA, ON THE SUBJECT OF SLAVEHOLDING.

Our readers generally will be pleased to find, by the following resolutions, adopted at the late meeting of the Free Church Synod in Canada, that views on the subject of slavery, so congenial to those which we hold, are avowed by that body. It is encouraging to those in this land, who plead for the oppressed, to have the sympathy of Christian brethren, whose ecclesiastical position is so respectable; and we cannot but hope that the Mother Church in Scotland will be influenced by this action of the daughter, and will be led to adopt as her own, and to re-echo to this western world, such sentiments as these.

On motion made by Dr. Willis, and duly seconded, the Synod adopted the following resolutions on the subject of slavery:

1. That re-declaring, in terms of the Synod's resolutions at Kingston, in June, 1851, their belief in the sinful and unscriptural character of the slaveholding system, this Synod judge it to be their duty to God and to man to co-operate, by all moral methods, in promoting its abolition. 2. That it is deeply to be lamented that professing Christian churches in the neighbouring states do so generally refrain from bearing a clear and decided testimony against laws, which not only involve an Erastian usurpation of absolute power over the conscience of the slave, but deprive him of every characteristic privilege of rational nature, and doom what God originally stamped with his own image, and in many cases those on whom that image has been reimpresed by the Holy Spirit, and for whom Christ died, to the rank of vendible chattels. 3. That, having regard to the inadequate effect which seems to have been produced on the larger ecclesiastical bodies of the United States by the respectful remonstrances sent from churches in Britain, and on one occasion from this church in Canada, the Synod resolves, in the spirit of affectionate but faithful testimony, to manifest, in every way competent, its determination not to be a partaker in other men's sins, and therefore enjoins upon all ministers and members of this church to omit no opportunity of respectfully dealing with the consciences of slaveholders, especially professing Christian slaveholders, and resolve that, while communion in religious ordinances is not to be refused to such as profess and evince, by credible evidence, that they are sincere in the purpose of taking means to purify their church and land from the sin, at the same time, communion should be avoided with ministers and congregations avowing or known to be supporters and defenders of this national iniquity. 4. That the Synod heartily rejoices to recognise those Christian societies and individuals in the American Union who have perseveringly contended against slavery, and desires to cultivate closer union with such churches in the States as decidedly oppose themselves to this oppression, and to strengthen their hands in every competent or possible way. 5. That a copy of these resolutions be published in at least one Canada and one United States newspaper, and also be transmitted to such friends of the anti-slavery cause in the neighbouring Republic as the committee of Synod, having charge of this interest, may deem most likely to make these resolutions subservient to the advancement of civil and religious liberty.

Foreign Missions.

EXTRACTS FROM THE JOURNAL OF JOHN N. M'LEOD, CATECHIST,
SAHARANPUR, N. I.

"*Kurnaul.*—*Dec. 2d. 1852.* To-day, also, we stopped at Kurnaul, on account of Mr. C.'s indisposition. I had been in the bazar this evening, and spake about the coming of sin into the world, and about the promise of a Saviour, and about his coming and dying for sinners, and about his intercession which he makes for sinners, in hearing of about 40 persons. Gave away about 100 books and tracts, this day.

Paniprat.—4th. I had been in the bazar with some books. We stopped in a bunya's shop, who kindly permitted us to sit, and desired to have a book, but was unable to read. I commenced to talk first about some worldly affairs, but when I saw a crowd gathered, I commenced to talk about Christ and his salvation, and showed what Christ has done for sinners, and how sinners are justified through him, in hearing of a number of persons, and gave about 30 books in the bazar; at the tent gave about 150 books and tracts.

Alipur.—8th. Mr. C. and myself had been in village with some books and tracts, at sunset. When we reached the village, we saw some bunyas sitting in a shop. We stopped there, and Mr. C. commenced to ask them if there is any pandit. They said there was one, but on account of sickness he was gone to some other village. Then I commenced to talk about Christ and his salvation, and afterwards Mr. C. told them again many things about their salvation, and about twenty persons were present.

Sampla.—*Sabbath.* This afternoon in the village with some books, and as we were passing we found some Zamindars who had heard us in the morning speaking about Christ and his salvation. They urged us to sit and tell them something more about the Christian religion. So we took our seat and Mr. C. commenced to show them the sin of idolatry, and the folly of Hindus' autars. Then I commenced to show them the fall and recovery of man.

Hansie.—At this place a small tent was pitched near the city where crowds were addressed and portions of scripture and tracts distributed. *Sabbath.*—This morning in the tent as usual, and talked with the crowd and distributed books. Mr. C. read a few verses of the first chapter of Matthew, and explained them, then we had singing and prayer. All heard quietly, and about 50 books were distributed, and a good number of persons present.

BRIEF ACCOUNT OF AN ITINERANCY THROUGH KURNAUL, DELHI, HANSI, &C.

BY REV. J. CALDWELL.

At the close of our missionary meeting, which was held this year at Ambálá, I set out on an itinerating tour, intending to pass through some of the large cities to the west of the Jumna river. Just as I was about commencing my tour, I was seized with ague and fever, which kept me indisposed for more than a week. I nevertheless prosecuted my journey; and by the time I reached Kurnaul, five marches from Ambálá, I was able to do a little in the way of preaching and distributing books. On my way to that place, I passed a place of great celebrity in this country, called Thanegur, where a great contest took place in ancient times between two factions, called the Kurus and Pándus. Illness prevented my visiting this great battle-field, described in one of the Hindu Shasters, called the Mahá-Vharat. According to this veracious history, hundreds of thousands perished by the sword in the tremendous conflict. At every eclipse of the sun, this is a very famous place of resort for pilgrims from all parts of these provinces. Krishnu himself, with his family, consisting of sixteen thousand eight hundred queens, one hundred and sixty thousand sons, and sixteen thousand daughters, attended a melá here on the occasion of an eclipse, and performed his part, then just like other people. If bathing at a shrine would remove sin, poor Krishnu has much need of the purifying process.

At Kurnaul, my catechist and I were enabled to distribute a large number of books—or, I should state, that he did most of the work, my health not permitting me to engage in active labour to any great extent.

Two marches from Kurnaul, we reached Paniput, an old city, containing from fifteen to twenty thousand inhabitants. Our distribution of scriptures and tracts at this place also was quite extensive. Near our tent a faqir had his stand, one of whose employments was to stand several hours each day, sup-

ported in part by a rope fastened in the branches of a tree. This he wished to be understood as a piece of very difficult penance; but it was evident that the people of the place generally were not disposed to give him much credit for his performance. There is no doubt that in time, even apart from the enlightenment of the gospel, the people of this country will learn to estimate the chicanery of these vagabonds at its true value. Paniput is "famous for having been the scene where two of the greatest battles ever fought in India took place, both decisive of the sway of Hindustan. The first was in the year 1525, between the army of Sultan Ráber and that of the Delhi Patan Emperor, Ibrahim Lodi, in which the latter was slain, and his army totally discomfited. With him the Patan dynasty of Lodi terminated, and the Mogul one of Timour commenced. The second took place in 1761, between the combined Mohammedan army, commanded by Ahmad Sháh Abdali, the sovereign of Kábul, and that of the Maharattas, commanded by Sadasiva Bhow." This contest terminated in favour of the Mohammedans. "Of all descriptions—men, women, and children—there were said to have been five hundred thousand in the Maharatta camp, of whom the greatest part were killed, or taken prisoners; and of those who escaped from the field of battle, many were destroyed by the zamindars," (landholders.) Notwithstanding this dreadful slaughter, the Maharattas some years afterwards (about 1772) conquered the Delhi emperor, and made themselves masters of almost all North India south of the Sutliij river. When the British invaded these provinces, in the beginning of the present century, they found in the Maharattas a most formidable enemy.

Between Pánipat and Delhi, we met with no large places. Some of the towns, however, contain several thousand inhabitants, but at no place could we find more than a dozen of readers. At the same time, it was encouraging to find so many who were willing to hear, with apparent interest, the things that belong to their eternal peace. Generally, a large proportion of the male inhabitants of each place through which we passed, would assemble to hear our message. Seats would be brought out for the catechist and myself; and although our addresses were usually of more than an hour's duration, yet our audiences would manifest no signs of weariness or impatience. Oh, may the word of the Lord have free course, and be glorified among them!

Almost immediately on our arrival in Delhi, I had a relapse of my illness, which was nearly as severe as my first attack. I was on this account detained nearly two weeks longer there than I intended. Before leaving that city, an incident occurred well worth mentioning. One of the princes from the Delhi palace, who had paid me several visits on former occasions, called at Mrs. Thompson's, where I was staying, and requested me to conduct religious worship, as had been formerly done when he was present. I intimated to him that as I was just recovering from illness, I was scarcely able to comply with his request—at least in a satisfactory manner. He would, however, take no denial. I therefore read part of a chapter from one of the epistles, and endeavoured to make some remarks on the passage, showing the superiority of the Christian religion over every other system, and concluded with singing and prayer. In every portion of the service he seemed to be especially interested. Although I frequently in the course of the services referred to Christ as the son of God, the doctrine to which, above all others, the Mussalmans object, yet he never once offered the slightest opposition. I ought to have mentioned above that the royal family of Delhi, from the period of the subjugation of this part of India by Qutb-ud-din, in 1193, have been of the Mohammedan religion; and although the authority of the "Great Mogul" has been no more than nominal for nearly a century, yet Islamism has been observed in the palace with the utmost rigidity and bigotry. It was, therefore, the more surprising that a near relative of the nominal king of Delhi should be so anxious to be present at Christian worship. It could not have been from motives of mere curiosity, for, as mentioned above, he had frequently witnessed, on for-

mer occasions, our mode of worship. On one of those occasions, when Bro. Morrison, from Ambálá, happened to be in Delhi, and took part in the religious services that were held one afternoon at Mrs. Thompson's, this man came, and brought with him a number of the young princes from the palace, that they might also have an opportunity of witnessing our mode of conducting worship. Those scions of royalty, it must be confessed, did not conduct themselves with as much decorum as they might have done; but the individual in question, in every instance, behaved himself with becoming sobriety. It is difficult even to guess at his motives for such a course, but let us hope the best. His heart is in the hand of Him whose word he has heard, and who is able through that word to make him wise unto salvation.

As soon as my health would permit, we left Delhi for Hansi, about ninety miles distant. This was a route over which no missionary had previously itinerated. The first halting place on our way was a small village, called Madipúr, where, my catechist says, "we had an audience of about thirty persons, and twenty books were distributed." Very well for so small a place.

Our next stage was to Babadargarh, a town containing, say from 3,000 to 4,000 inhabitants. We found the crowd here, on entering the bazar on our accustomed errand, rather turbulent; but many of them heard with some attention the glad news we brought them. My catechist states that we distributed here some thirty tracts and portions of the scripture. At this place we were visited by a storm of rain, accompanied with lightning and heavy thunder. In our mode of travelling, almost the slightest shower is a source of annoyance. Our thin covering of canvass is seldom entirely proof against a torrent of rain. Occasionally, also, if proper precautions have not been taken, the floor of our tent becomes a pool of water, and then our things are in danger of complete saturation from the rain. Such must be our annoyances on a journey until the people of this country adopt civilized habits and customs, which they are not likely to do until Christianity prevails among them.

Sampla, which was our next stage, is a small town, or, rather, village. Here we spent the Sabbath, and had several opportunities of preaching to its inhabitants. In the afternoon of that day, we spent two hours in speaking alternately to an attentive audience of some thirty or forty persons. One man only was disposed to uphold the Hindu systems. The rest listened apparently with pleasure to what was advanced. One of the subjects on which they were addressed, the sinfulness of idolatry, one might have expected would excite their opposition, more or less. On the contrary, they listened with the greatest patience to the recital of the crimes of Brahma, Vishnu, and Siva, and of Krishna. Oh, that they could be convinced that their trinity is a nonentity, and that the Father, Son, and Holy Ghost are the only living and true God!

From Sampla, a march of about twelve or thirteen miles brought us to Roh-túk, the civil station for this district of country. Here there are a magistrate and two or three other functionaries, all Europeans. It is a considerable town, but in a rather ruinous state. In the bazar we collected, according to my catechist's account, an audience of forty or fifty individuals, and he further states that our distribution in the town, and at our encamping ground, amounted to about one hundred books.

From this place to Hansi, a little over forty miles, we halted at all the principal towns, except one; and our labours in each were similar to those above described.

On the whole, I have been much gratified by the frequent opportunities of labour we have enjoyed on this route. As I mentioned above, it is one on which, so far as I can learn, no itineration had been previously performed. I was, therefore, prepared to find the people disposed to resist any efforts to preach to them the tenets of a different religion. I was, however, very agreeably disappointed to find them, with scarcely an exception, willing to hear,

and with attention, too, the doctrines of a system diametrically opposed to their own. May not this circumstance be considered a "token for good" at the Lord's hand?

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, April 30, 1853.

REV. AND DEAR BROTHER BLACK,

I am more and more convinced every day, that what the church wants most, is more light regarding the state of the heathen world, and her own duty in the great work of the world's evangelization. To some extent, she understands her duty, but in no sense has she discharged it in any way corresponding with her ability, and its infinite importance. She is only half awake from the long and guilty slumbers of past generations. She is still far from having reached the standard of duty imposed upon her by the King in Zion, which is co-extensive with the measure of her ability. Nor may she linger in the discharge of her commission while Christ calls her to go forward and preach his gospel to every creature,—while millions of heathen are perishing in their ignorance, and while all the promises and prophecies of God's word are about to travail in a full accomplishment. This is indeed an exciting and eventful age in which we live;—an age, evidently preparatory to some immense movements in the world, by which prophecy is to meet with the most remarkable fulfilment. In the bringing about of the divine plans and purposes, we believe that home and foreign missions have a dispensation of the gospel committed to them, and we be to the church or the Christian public, if through avarice or apathy they neglect the important work committed to their hands. Never, surely, was there an age in which Christian men were called upon *so loudly* to employ *all* the talents God has committed to their hands for the promotion of his glory, and the spread of his kingdom. We readily and thankfully admit that much is now being done in the work of benevolence, compared with what was done in a former age, but we contend that much, *very much* more might still be done, and that almost nothing has been done compared with what *should* be done, and *could easily* be done, if the importance of the work in hand were viewed, as it ought to be, in the light of eternity. We think we have in former communications pointed out to the church, a systematic plan of benevolence, which, if properly worked, would accomplish wonders in the work of well-doing, both at home and abroad; and, until the plan be fairly tried, there will certainly be no excuse for a ruinous failure. We think there is wealth enough and talent enough at present among the people of God (O! that there was piety enough) to send the gospel to every accessible portion of the heathen world. The church of Christ has yet to find out her strength and capacity for good. Like Samson in his youth, she does not know as yet wherein her strength lieth, or the power for good to a lost world, with which she has been endowed by her exalted Head. She continues, as it were, to slumber on the lap of guilty ease, while her enemies are wide awake and making withes to bind her. It may be, that when the cry comes, "the Philistines be upon thee," she will arise in her might and manifest her strength before the world. It is evident, we think, that the grand struggle between light and darkness, between truth and error, between Christ and Belial, is now at hand. Already the parties are being marshalled for the combat. Glorious it is to take some share in this contest, the issue of which cannot be doubtful. Victories more glorious, and laurels more enduring are to be gathered here, than were ever gathered in Texas or Mexico, or at any of the celebrated spots of struggle during your wars for independence. Americans fought for corruptible crowns, we for an incorruptible. They secured the happy independence of a nation, we deliver from the slavery of sin, and bring a world to "the liberty wherewith Christ makes his people free."

My dear brother, I hope the Lord is giving you much prosperity in your labours, and adding to the church, through your instrumentality, many, who shall be saved. We are prosecuting our labours here with encouragement. Last month four were added to our little native church on examination, and three expect to join us shortly. Nearly one hundred pupils are now in attendance in our Hindustani school.

With warm Christian regards and remembrances to yourself and congregation, I remain, dear brother, Yours, affectionately, J. R. CAMPBELL.

VISIT TO SAHARUNPORE.

BY J. BAYARD TAYLOR.

We find in the New York Tribune, of July 16, 1853, the following brief notice by the American writer, J. Bayard Taylor, now travelling in the East, of his visit to Saharunpore. It will be observed that the writer expresses such views as would occur merely to a man of the world, and not the higher sentiments which Christian faith produces.

At Mohun I found my palanquin standing in front of the police office, which was a bamboo hut. The chupprasses were very obsequious in their offers of service, and immediately called together my bearers. I sent back the elephant, seated myself cross-legged in the palanquin, and made a very fair tiffin out of the prohibited cow's flesh and bread. Saharunpore was twenty-nine miles distant, and it was already noon. I therefore urged on the bearers, in the hopes of arriving before dark. The plain was very monotonous, swept by cold winds from the hills, and appeared like a desert by contrast with the luxurious Dhom. The sun went down, and I was still stretched in the tiresome palanquin; but about dusk the mussalchee (torch-bearer) came and asked where they should take me. I supposed there was a hotel in Saharunpore, and answered, "To the *punch ghur*;" (punch-house or hotel. "Which one?" he again asked. At a venture, I answered "The burra (large) punch-ghur." Away they went, and in a quarter of an hour the palanquin was set down. "Here is the punch-house," said the mussalchee. I crept out, and found myself at the door of the station church! There happened, however, to be some natives passing through the enclosure, who directed me to the dawk bungalow, as there was no hotel. I called on Rev. Mr. Campbell, an American missionary, in the course of the evening, and he at once quartered me in his house.

As my bearers were engaged to start for Meerut the next morning, my kind host arose before sunrise, and took me in his buggy to see something of the place. The cantonments are scattered over a wide space, and have not the comfortable air of those at Meerut. The lanes are lined with the Caswrena, or Australian pine—a lofty, ragged-looking tree, with very long and slender fibres—which gives the place the air of an English or German country town. The native city has a population of about 80,000 inhabitants, and appeared to be an industrious and flourishing place. The American mission here is supported by the Presbyterian Board. The missionaries have erected a handsome church, two spacious dwelling-houses, and a school-house, all within the same enclosure, besides an agency in the native town for the distribution of books, and the discussing of religious matters with any of the natives who choose to come forward. Mr. Campbell is sanguine as to the ultimate success of missions in India. Their schools of education (embracing also religious instruction) are certainly doing much to enlighten the race; but, so far as I can learn, very few scholars change their faith, though educated as Christians. They look upon the Christian doctrine very much as we look upon the Greek mythology. They are interested in it, they admire portions of it, perhaps admit certain of its claims, yet still go on worshipping the lingam, and keeping up the distinctions of caste. I have no doubt that *caste* is at the bottom of all this, and that many who are convinced in their own hearts of the truth of Christianity, dare not avow it, on account of the ban of excommunication from their friends and kindred, which would immediately follow.

Mr. Campbell took me to the Botanic Garden, where I had the pleasure of meeting Dr. Jameson, who has charge of the tea culture in the north-west. The garden is one of the finest in India. It is laid out with great taste, and contains nearly all the indigenous trees and plants, beside many exotics. I there saw for

the first time a cinnamon tree, the large, glossy leaves of which were redolent of its spicy blood. The cinnamon is a *laurus*, and brother to our sassafras. It is of so refined and dainty a nature, that there are but few parts of the world where it will grow.

Notices of New Publications.

ODD-FELLOWSHIP EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON. By Joseph T. Cooper, Pastor of the Second Associate Presbyterian Church, Philadelphia 18mo.; pp. 252. Philadelphia: William S. Young, 173 Race street. 1853.

We would be glad to find this book circulated far and wide, wherever the system of Odd-Fellowship exists. The decay of practical religion, the diminished influence of the restraints of religion, the devotion of multitudes, young and old, to other objects than personal salvation, and sanctification, and universal benevolence, both in regard to the soul and the body—all these evils may be traced not obscurely to the deleterious operations of the secret associations now so numerous, of which Odd-Fellowship is the chief. Dr. Cooper has taken up the claims of this association, and stripped it of its boasted plumes. He shows that its childish ceremonies deserve the contempt of the intelligent and serious; that its obligations profane the oath; that it tends to establish an inquisitorial espionage; that its claims to be benevolent are spurious; that it endeavours to supersede the church and its institutions and ordinances, and this by a deistical system, in which the Pagan and the Mohamedan, as well as any of the most erroneous of the sects which claim the Christian name, may unite. The work is written in a plain, earnest, and vigorous style; and while the truth is spoken, it is manifestly in love. We are delighted to find so able a discussion of the subject, and we hope efforts will be made to spread it throughout our land.

MEMOIR OF REV. W. A. B. JOHNSON, Missionary of the Church Missionary Society, Sierra Leone. With an Introductory Notice, by S. H. Tjng, D. D. New York: Carter and Brothers. 12mo.; pp. 385.

Mr. Johnson was a person who enjoyed, in early life, very few advantages for religious or intellectual improvement; but when his heart was touched by the grace of God, he became a burning and shining light; and during the seven years he laboured as a missionary in Africa, he was honoured as the instrument of bringing multitudes of the recaptured negroes to the Saviour. His history is very interesting, not only from the evidences of the SPIRIT'S work on the hearts of the poor, degraded Africans, but from the unfolding of the Christian experience of the subject of the memoir. It is an excellent book, especially for students of theology and young men generally; while all may read it with profit.

LETTERS AND DIARY OF PHILIPP SAPHIR, of Pesth, Hungary. Edited by his Brother. New York: Carter and Brothers, 18mo.; pp. 168.

The life of Saphir shows what the grace of God can enable a person to do, who feels its all-controlling influence. Saphir was a Jew by birth; but having tasted for himself that God was good, he longed to communicate to others the knowledge of the blessings he had found. While suffering from a most painful disease, he collected a number of children by his bed-side, and organized, and for a considerable time carried on a school, which is still maintained, and has now about three hundred and fifty pupils. Many of these children were early led to the Saviour, and the accounts given of their conversion are deeply interesting. This work shows what might be done by Christians in general, if their hearts were touched, as Saphir's seems to have been, with "a live coal from off the altar."

THE PRONOUNCING BIBLE. THE HOLY BIBLE; Containing the Old and New Testaments. Translated out of the Original Tongues, and with the former Translations diligently compared and revised; the proper names of which, and numerous other words, being accurately accented in the text, and divided into syllables, as they ought to be pronounced, according to the orthoepy of John Walker. By Israel Alger, Jun., A. M. Philadelphia: William S. Young, 173 Race street. 8vo.; pp. 932. 1853. Price reduced to \$1,25.

To read the Bible *well*, is as desirable as it is uncommon. It has been said of a celebrated divine, that his *reading* was equal to another's *exposition* of a passage. This book, which is designed to teach the proper pronunciation and accent, may be found a valuable help, and its general use in the pulpit or the family, may be of great service. It is well printed and bound, and is believed to be very accurate.

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